ON

DEVIL

WORSHIP.

Μὴ φοβοῦ, ἀλλὰ λαλεῖ.

LONDON:

Sold by J. STOCKDALE, Piccadilly.

[Price One Shilling.]

BRITISH MUSEUM

To the READER.

CANDID READER,

WHENEVER you take a new book in hand, the firſt idea (I preſume) that generally preſents itſelf, even before you have read a ſingle ſentence, is, that the author, either through intereſt, or a deſire of fame, hath given it to the world: but the writer of the few following ſheets begs leave to aſſure you, though he affects not arrogantly to deſpiſe either the one or the other, yet that neither of them, in the preſent caſe, have the leaſt influence——*he would not have the ſmalleſt blot reſt upon his character.* When the following diſcourſe was delivered, ſome approv'd the zealous freedom, others rail'd at the young man's unprivileg'd impudence, and have ever ſince gone about ſecretly ſcandalizing; and he knows not how far and how wide the illiberal abuſe

may have ſpread: and for this cauſe, and this cauſe only, he hath been induc'd to ſubmit it to the world's more honeſt, more impartial verdict; to give all, who may have heard of it, an opportunity of reading and of judging. Read then—and judge—He aſks no quarter—craves no favour—if he 's deſerved cenſure—if the times will not warrant all he 's advanc'd, and the ſcriptures will not ſupport it—let him have juſtice without mercy—let infamy reſt upon his name, and his reputation be blaſted for ever.

ALMIGHTY

ALMIGHTY God, who, in compaſſion to the great and general ignorance, haſt cauſed the holy ſcriptures to be written for the uſe of man; and haſt appointed us, thy miniſters, to make known all thoſe things, on the right underſtanding and obſervance of which depend the preſent and future happineſs of all thy creatures; give us, O gracious Lord, ſuch a knowledge of this our important duty, and ſuch an upright, firm and truly Chriſtian Spirit, that, uninfluenc'd by worldly intereſt, unaw'd by frowns, threats, or dangers, we may always freely ſpeak of all thy ſacred laws—neither ſoothing the follies, nor flattering the vices, nor ſtudying ſo much to pleaſe, as to profit, thoſe who hear, and to further the ſalvation of their immortal ſouls; all which we humbly beg in the name of thy dearly beloved Son, Jeſus Chriſt our Lord, who hath taught us, on every particular occaſion, to apply to thee for help; and, for all thoſe things of which we are in hourly need, hath commanded us frequently and devoutly thus to pray;

Our Father, &c.

Iſaiah, chap. xxviii. ver. 15.

With Hell are we at agreement,

IN every buſineſs, in every department, ſtudy or concernment of life, as well in religion as others, there ſeems to be a particular ſet of ideas, which education or cuſtom hath made moſt current and agreeable; certain ways, in which men being moſt practis'd, are able to walk with the moſt familiar eaſe; and conſequently conclude them the only good; the readieſt, the ſureſt, and the beſt. And therefore, if any one incautiouſly ſteps out of the trodden path, or ventures to lead where few have gone before, they naturally ſtop—look after him with amaze—and wonder where the wild man can be going.

When St. Paul preached a purer religion at Athens, ſome mocked; and ſome ſaid, What will this Babbler ſay—! And others, He ſeemeth to be a ſetter forth of ſtrange Gods—a Teacher of new Doctrines.—And I am almoſt perſuaded that I now ſtand equally expos'd; that, before I have well opened my lips, or entered at all upon the ſubject, there are ſome, with the

the ſpirit of the proud Athenians, ready to cry out, *What will he ſay!*—In truth, when firſt I caſt my eyes upon the text, I did not immediately ſee its full meaning; and all the commentators, I have hitherto had leiſure of conſulting, have afforded me but little ſatisfaction. Yet I am not at all diſcourag'd, if you will indulge me with a cool, candid and diſpaſſionate hearing, I deſpair not of making it perfectly clear; and of deducing from it ſuch inferences as ought, at leaſt, to have great weight with every intelligent, accountable and immortal ſpirit.

But as mankind are, in general, ſo very ready to exclaim againſt that they know little of, more eſpecially if it threatens to militate againſt any of their pleaſurable opinions; I ſhall be careful, in the beginning, to advance nothing, but what I can ſupport by the oldeſt and beſt hiſtoric and ſcriptural authority: and if, in the concluſion, I ſhould ſeem at all ſevere, the good intent, which I hope to make manifeſt through the whole, will, I truſt, ſufficiently plead my excuſe.

With Hell are we at agreement—This confeſſedly was ſpoken to ſome of the tribe of Ephraim, by the great Prophet Iſaiah, more than 720 years before Chriſt: but would we know its foundation and force, we muſt ſearch deeper, look much further back, even into thoſe early ages of almoſt impenetrable darkneſs, before writing was reduc'd to any determinate, unambiguous and legible art.

And here it may reaſonably be queſtioned, how, with ſo dim a light, without any written records, we ſhould be able to find our way into the thick obſcurity, the origin of old religious ceremonies and tenets? In many caſes we grant it extremely difficult, nay, morally impoſſible; there certainly are many excellent treaſures bury'd beneath the ruins of time, that will never more be recover'd: but we have abundantly enough remaining to direct us in all that concerns our preſent purpoſe. For it is not on the, probably falſe, tranſlations of corruptible books, nor yet on the Nilatic papyrus *, that we found our judgement—it is—on the antient ſculptures, the ſtrong ſtony columns, which were raiſed long before Joſeph was led captive into Egypt.

For, as Stillingfleet and others have well obſerved, the way of preſerving learning in elder times was by inſcriptions on pillars, eſpecially among the Egptians: every occurrence deſerving of particular remembrance, and all their civil and religious laws, were couched under certain ſymbolic or hieroglyphical figures, engraved on the hardeſt Baſaltes, the moſt durable porphyry, or precious granite, and depoſited in ſome of their ſacred places: and in this

* Papyrus, a plant, that in great abundance grows ſpontaneouſly on the banks of the river Nile; on the large broad leaves of which the Egyptians are ſuppos'd originally to have wrote, or rather to have drawn their hieroglyphical characters; and from which the paper, now in general uſe, had its name.

temperate clime, where the great deſtroyers of human works, exceſſive heats, and damps, and cutting colds, are never known (in Egypt the ſun ſhines every day with an almoſt equal force; it never freezes; it rarely rains, but the fields are fertiliz'd by the annual overflowings of the Nile); in this land, I ſay, of unchanging weather and cloudleſs ſkies, it may without violence be imagin'd, that what was carv'd in ſuch imperiſhable materials, and preſerv'd with an enthuſiaſtic care, may have continu'd entire and undefac'd for ages after ages, from the earlieſt periods; was it neceſſary to ſuppoſe it, even from the days of righteous Noah until now: nay, Manetho is ſaid to have tranſcrib'd his much-fam'd Dynaſtics from inſcriptions he found on ſome pillars in the land of Seriad; which, according to the Egyptian chronolgy, muſt have been erected long before the breaking-up of the deeps, or the reſting of the Ark on the mountains of Ararat. But as Euſebius is ſuppoſed, in ſome inſtances, to have ſerv'd his cauſe rather too much, we do not inſiſt upon this, otherways than as it demonſtrates the high opinion all thoſe, who lived nearer the origin, thoſe we now call Antients, always had of the great age and authenticity of theſe grand repoſitories, theſe rockey oracles of antipatriarchal learning.

But there may, perhaps, appear to ſome a ſmall difficulty in the right reading and decyphering of theſe myſtical oracles. The inquiſitive and learn-

ed

ed are indeed ſomewhat divided about ſome of their ambiguous, and very extenſive meanings: but of all thoſe, that are of any importance to be known, they are all in a perfect agreement. It never was deny'd, it is allowed by all people and languages; and their many places of worſhip, and their figures and ſtatues now ſtanding in them, leave us no room to doubt, but that the Egyptians were polytheiſts, beilevers in many Gods; not only in good, but in evil Deities: they had not only temples ſacred to Oſiris, the author of every good, but to Typhon, the fancy'd cauſe of all evil—as the learned Dr. Cudworth doth evidence, they ſacrificed to Typhon, or a ſatanical power (as the Greeks did to evil Demons) for its appeaſement and mitigation. And Pliny, of never-ſuſpected veracity, aſſures us, that there is ſcarce a miſchief or diſeaſe to which humanity is liable, but was ſuppos'd to be occaſion'd by the malignant influence of ſome ſatanic agent: therefore, ſays he, they dedicated temples to evil fortune, to the God of fevers, to the God of plagues, and to all the infernal orders, while with trembling fear they deſired to appeaſe them.

But notwithſtanding the beſt and almoſt only ſure accounts we have of theſe things are from the Egyptians, yet they are not generally allowed to be the inventors of, but to have learned them from their more antient neighbours, the Chaldeans: and, for my own part, I do not believe even theſe latter to be

authors of them.—It was not the Egyptians, nor yet the Chaldeans; but it was ſome, that lived long before either of theſe were made a people and a nation, who, at leaſt, laid the foundation for them. For how whimſical ſoever it may at firſt ſight appear to a more enlighten'd Chriſtian, if cloſely inveſtigated, they will be found to be neither more nor leſs, than a very poſſible corruption of a divine tradition; and although I likely may ſtand ſingle in this opinion, yet I am the more bold to aſſert it, becauſe it admits of almoſt a mathematical demonſtration.

When the offended Deity, either in his own perſon, or, as Milton ſuppoſes, by one of his chief angels, pronounced the awful ſentence of death on our firſt parents and all their poſterity, he ſaid unto the ſerpent, I will put enmity between thee and the woman, and between thy ſeed and her ſeed. And as there was then no other way of conveying the Hiſtory of ſacred things, than by verbal relations from Father to Son; might not the ſenſe of this ſoonly be miſtaken? Adam tells his Children what was done; and they tell theirs, and they theirs: the Father informs his child that an envious and wicked ſpirit beguil'd and ruin'd their great progenitors; and ſtill, full of poiſon and miſchievous intent, is ranging up and down the world, ſeeking to diſorder the bodies, diſturb the peace, afflict and murder. Thus a dreadful enemy is preſented to their imaginations; they look round and with horror behold

him

him in his works—They ſee all-ſuffering nature diſjointed and unhappy—pains wrack the body—afflictions weigh down the ſoul—the things they moſt deſire, they cannot reach—the things they moſt value are taken from them—the parent dies—the ſmiling innocent is ſtruck with death in its mother's arms—and the affectionate huſband———the tyrant oppreſſes him—the iron-hand of helliſh laws purſues—he's dragg'd from his ſtarving family; and in ſome deep, dark, loathſome dungeon pines long unſeen, unaſk'd for and unpity'd—or he's overtaken by ſome ſore diſeaſe—his wife and children, night and day, ſtand watching and weeping around his bed———and muſt he die!—and leave them all without money—without friends!———When the unenlighten'd man of old beheld the miſery and carnage; and all, all the long train of human ills; and was told, they were the works of the ſecret foe—well—well might he tremble—it was enough to make the ſtouteſt and moſt ſtubborn heart afraid. For where ſhould the poor affrighted ſouls fly for refuge? where find relief? or how defend themſelves againſt ſo powerful an enemy? They ſought by ſubmiſſion to diſarm—they builded up temples—paid him homage—fell down before his altars, and worſhip'd and ador'd, and pray'd him to lay aſide his antient enmity; to grant a truce—become their friendly ally, and ſpare and no more grievouſly afflict them. As it is written in the thirty-ſecond of Deuteronomy, they ſacrific'd unto

Devils; yes, that which is deareſt and neareſt unto them, they ſacrificed their children, their ſons and daughters unto Devils. And this, the belief and fear of an evil principle, made a very important article in the creed of thoſe great ſectaries of old; and gave birth to many ſtrange ceremonies among the Manichæans, Magi, Zabii, and antient Perſes; a remnant of which are at this day living among the Banyans, near Surat, in Hither India. In ſhort, in the days of Moſes, ſuch was the moſt common worſhip, almoſt the univerſal religion of mankind—through fear was the Devil generally worſhip'd; and through love——but few worſhip'd the true God in love, and all the beauty of holineſs.

Therefore, when the great lawgiver led the choſen few out of bondage, to ſettle them in a good and plenteous land; he forbad them all communications with the neighbouring nations. After the doings, ſaith he, of the land of Egypt wherein ye dwelt, ſhall ye not do; and after the doings of the land of Canaan, whither I bring you, ſhall ye not do: ye ſhall make no covenant with the people thereof, neither ſhall ye make marriages with them; for they will turn you away from following of me.

Nevertheleſs, they quickly turned aſide; bowed to falſe Gods, and went after the ways of other nations: and when they were reproved for their evil-doings, they ſaid; of whom ſhould we be afraid! He, that of old time was at enmity with the wo-

man's

man's ſeed, the author of all evil, is reconciled; we have yielded to his terms, and he's now confederate with us—*with hell are we at agreement.* Why then ſhould we keep from doing any thing that is deſirable to our eyes? why deny ourſelves ought that is agreeable to our inclinations? We are in league with the Devil, and there is no one to harm, no one to puniſh us.

They ſo provoked the Lord by theſe and their other abominations; that after a time, when the overflowing ſcourge, as was foretold, paſſed through, they were either trodden down, or driven out by their enemies; and their poſterity are to this day as outcaſts, vagabonds, deſpiſed on the face of the whole earth; without inheritance, without lands, without home, or any place of certain reſt.

And now, my friends, I doubt not, but one and all you 're ready to cry out, with the Phariſee in the Goſpel; God be thanked, I am not as ſuch men are. I wiſh, moſt ſincerely do I wiſh, that the little time and opportunity I have had for looking into the ways of my countrymen, would allow me, now in the awful preſence of my God, with a good conſcience to teſtify ſo much for them. I do not abſolutely ſay, that theſe are preciſely the opinions of any among us now; but the lamentable ſtate of religion, the morals and of manners, of this preſent generation, ſeem to be but too coincident, in too near an agreement with them—I fear it will but too eaſily be found, that

the

the Devil under a different form, and in a new ſhape, hath ſtill his votaries, his miniſters, his altars, and his temples.

The Prince of darkneſs was once an Angel of light; but raiſing impious war againſt his eternal Sovereign, he was caſt out, with all his daring aſſociates, into a diſmal vale; condemn'd to do the works of darkneſs; to drudge in the vile cauſe of ſin; not to do his own will, but, as the inſtrument of divine juſtice, to execute the great Almighty's pleaſure. And as this is but the morn of life, the beginning, the ſhort preparation for a more full and perfect day; and as the all-pure Being will not ſuffer any to enter into his glorious preſence, till he has made a trial of their worthineſs; he always gives up every one of his creatures, in ſome way or other, to be proved by this his ſervant, to be tried with a fiery trial. Daniel was caſt into a den of lions: Shadrach, Meſhach, and Abednego, into a burning fiery furnace.

And as a ſtrong ſpring of general action, we read, that God planted implacable enmity in the Devil's heart; which makes him ever watchful of occaſions, reſtleſs to deceive, and eager to ruin. But although indeed we have greatly fallen from that primæval ſtate of innate purity; as we have not loſt all ſenſe of decency, aud love of beauteous goodneſs; was he to appear, like an open Enemy, his warrant in his hand, and his horrid purpoſes declar'd before him;

where

where would be the proof of our integrity? the merit of reſiſting? of turning from ſuch odious deformity, and cautiouſly ſhunning the fearful train of following evils?—Unmaſk'd, groſs and glaring vices ſhock; but fair appearances delude, and can hardly be withſtood. Therefore he puts on ſome fair-ſeeming form; by inſidious arts ſeeks to beguile, to gain entrance at ſome weak unguard'd part. In the beginning, he did not attempt the ſtronger; but, in the ſhape of a ſerpent, he overcame the weaker veſſel: and as this one ſin brought many diſorders into the world, by availing himſelf of them; by working upon the pride, fears, weakneſſes, and infirmities of humanity, he hath ever ſince carry'd on his hateful work of miſleading. When our bleſſed Lord had been forty days without food in the deſart, then was his time; when he was faint and a hungry, the Devil came unto him; and, as a friend, offer'd him meat, and kingdoms, and glory. When Job was oppreſs'd with many woes, was all cover'd with painful ſores; and, through agony, lay rolling in the aſhes—this was the hour.—The Devil enter'd into Job's wife, and ſaid, you've ſerv'd, you've truſted in your God; and is this all you've gain'd! Curſe God, and die. Theſe ſtood firm, and were more than temporal conquerors—they triumph'd over the Devil. But how many have given way! how many have fallen! The Heathen through fear bow'd before the altars of the grand Deceiver.—The Iſraelites

were drawn aſide by other nations—and we—— if we have not yet arriv'd to this grand pitch of apoſtacy, we are verging very near.—For where now, where is that pious zeal, that holy religious warmth, which Daniel manifeſted, when in contempt of dangers, in defiance of the irreverſible decrees of a Perſian King, he open'd his window, and, in the ſight of all, kneel'd down, and three times a day, pray'd aloud to his God? Oh! it is not to be found among us—the Arch Fiend has ſtole entrance unſeen, and is gradually ſapping the foundation of all our preſent hopes and future happineſs.

For although himſelf a ſlave, by the ſupernal's permiſſion, he hath alſo his ſlaves and miniſters of ſin; whoſe buſineſs it is not rudely to alarm, but ſoft and ſilent—by ſlow and almoſt imperceptible advances, to gain upon, and, before you are aware, ſurprize and betray you. As the Devil did with Job; or as once did an artful Prince with a noble Engliſh Peer *; they

* An anecdote is preſerv'd, and in all likelihood, to the lateſt poſterity, will be preſerv'd, in the archives of a very antient family; for injuries, that always muſt be felt, are not to be forgotten.

When this Kingdom was but beginning to breathe from inteſtine broils, and a length of domeſtic wars, and King—— as yet ſat inſecure on his throne; he naturally look'd with a jealous eye on all, who had great riches and influence, and were conſequently able to harm him: but above others, on account of his abilities, eſtates, and faithful dependants, the Earl of —— moſt alarm'd his fears. By avowed force, and open violence, he dar'd not to attempt, but by ſtratagem he hop'd to reduce him. He

they likely may begin by oppreſſing and empoveriſhing; hoping that, when they have made a breach in your fortunes, they ſhall make a weak part in your virtue, and bribe your neceſſity to engage in the baſeſt and moſt iniquitous purſuits. Or, what is far more common, they will artfully inſinuate themſelves into your good opinions; invite you to ſome agreeable entertainment—carry you to ſome innocent amuſement—then form another party—make you one of them—play upon your vanity—give you a chief lead in all their deluſive effeminating ſports. At firſt you do not much diſlike—and then you're pleas'd—engag'd—intereſted—caught in the grand vortex, and made ſo weak and giddy with the rapid whirl of degenerating faſhionable pleaſures, that you find but little leiſure, and as little inclination, for any uſeful, more eſpecially religious Duties—you're made ſlaves of faſhion, taken captive by ſin, and you dare not; at leaſt, you can very hardly break looſe.

For if, in the morning, likely after a night of diſſipation; when you are weary, ſick at heart and low

He propos'd a tour through his dominions; and inform'd the Earl; that, with his Court and Retinue, he ſhould reſt for a few days at his manſion. Like a Prince he was receiv'd—like a Prince entertain'd—and like a Prince he liv'd, revel'd and rioted in his ſubjects wealth, till, by this pretended honour, he'd laid waſte his fortunes, and left but little more to be devour'd. And when well-pleas'd he was returning, to one of his attending nobles, with inſulting deriſion, and ſcornful triumph, he ſaid, *I'll warrant the man, we've tam'd him.*

in ſpirits, ſome few alarms ſhould ariſe concerning an after-reckoning; or if any ſhould ſuggeſt, that it is decent ſometimes to be ſeen in the holy houſe of prayer; the ſatanic miniſters are ſure to meet you there; and if, in a repenting moment, you ſhould be rightly diſpos'd to pray, they will not fail by ſome expreſſive, look, or action, to divert your attention from your God, and to fix it on ſome paſt or coming ſcene of revelry; and to cut you off from all poſſibility of eſcaping—to ruin your characters in the eſtimation of thoſe who might better adviſe; the very inſtant you have paſt thoſe ſacred doors, they will aſk aloud, where and when they ſhall meet you again. While to the indelible ſtain of this Country, ſo many places are open for your Sunday's amuſement, it moſt certainly will not be here. They will tell you, and, I doubt, they tell you but too truly, that no perſons of high faſhion are ever ſeen at evening prayer: it is for domeſtics, for poor ſcrupulous conſcientious creatures—The Gardens!—The concerts!—The Gaming Tables *!—Oh!—ſhame, ſhame!—What will be, what are not the miſchievous conſequences?—All the lower orders of people willing to be juſtified in their profligacies,

* The houſes in St. James's-ſtreet, Pall-mall, and elſewhere, that, in contempt of all laws, both human and divine, are magnificently illuminated, and furniſhed with Cards, Dies, &c. on the eve of the Lord's hallowed day, are ſurely of too great and public notoriety to be either defended or denied.

urge the example of their ill-named ſuperiors; and with a horrid confidence, tell you (though in other words) that with Hell they are at agreement—that they are at agreement with the Devil's agents—that they do only what is done daily by the firſt, moſt diſtinguiſhed and moſt honourable—moſt honourable diſtinctions truly!—to be diſtinguiſh'd only for the firſt and moſt notorious of the Devil's terreſtrial Agents.

But is it thus, my friends, by ſitting ſomething more than an hour under a conſecrated roof, and talking over your pleaſurable ſchemes, that you hope to make a compromiſe with Heaven?—And is it love that brings you here?—Is it reſpect to that all-bounteous Maker, who hath given you life, preſerv'd you in health, bleſt you with friends—with children; given you a Redeeming Lord—a holy aſſiſting ſpirit—a guardian angel; enrich'd you with all things pleaſant and deſirable—who takes ſuch pains—is ſo anxious to have you do well—to come unto—to live and be with him for ever—is it gratitude—is it love for ſuch a kind and tender parent?—No—if it is any thing beſide pride and faſhion, it is fear—it is the fear of the powers of Darkneſs, and not the reverence you owe to your Father, your King and your God. You fear—and therefore do only the ſervice of fear—you come with reluctance—ſtay with impatience and care not how ſoon you go away—go then——if any ſuch be here, who bid defiance to their God, and are determined not to give up their

attachments

attachments to the miniſters and works of the Devil. Go—we never wiſh to ſee you here again *—You are as thoſe Phariſees, who neither enter'd in themſelves nor ſuffer'd others—You only diſturb the devotion of thoſe, who are better inclin'd; interrupt them in the pious diſcharge of thoſe duties, which are indiſpenſably neceſſary to help them on in their journey toward Heaven. It is written, ſaith our Lord, my houſe ſhall be called a houſe of prayer; we would not have it made a Den of Thieves.

Yet ſtay—Heaven ſhuts the door upon none, that, repenting with ſincerity, wiſh to return; nor do we —this houſe ſtands open for the reception of all who can find room to ſtand within its ample walls. But before you go, permit me in all ſoberneſs to aſſure you, that, if you come here only to make a ſhow of religion, you only mock your God; and at the great awful day of account, he will therefore be much more

* This hath been greatly objected againſt, and it hath been ſaid, "that as he is no Proprietor, but only an aſſiſtant, and is paid for "what he does, he has no right to ſpeak ſo very freely—to give "offence to any, however wicked: he ſhould accommodate his "language to the humours of his hearers—bring his religion to "their morals—regard their manners, and ſtudy—only to pleaſe." What! Is truth—is integrity—is Heaven—is God—is all that is honeſt, all that is glorious to be given up! And is a Follower, and a Miniſter of the peace-loving, yet firm and dauntleſs Jeſus thus to be preſcribed to by a thoughtleſs unprincipled Licentiate! ——Forbid it manhood—forbid it Chriſtianity—God forbid that I ſhould ever crouch, and proſtitute my religion to pleaſe the wicked man.—

angry

angry—your puniſhment will be ten millions of times the greater.

But however, all ye, my upright and well-diſpoſed friends, whomſoever ye are, who are always earneſt to ſerve your God in ſpirit and in truth; watch and pray that you enter not into temptation. The Devil has his Emiſſaries out in all places and under every diſguiſe; and ſome of them ſo ſubtle, fair and inſinuating, that they would deceive, if poſſible, even the elect. Be careful then in the choice of your Companions; truſt them not, though they may even on this day * venture to communicate with you; for we learn from the ſcriptures, that the Devil, on ſome days, gains entrance, among the ſons of God, into Heaven †; ſo may his miniſters dare to come to the Lord's Table: liſten not then unto any, till by the whole tenure of their lives, you are convinc'd of the piety and unfeigned goodneſs of their hearts. For, believe me, however ſtrong in yourſelf, with the impious man you will always be in danger—with God's people only can you be ſecure—thoſe only, who love God, will truly love God's Creatures, and credit and ſerve them.

Be not drawn aſide by pleaſures, let no one lead you into irregularities, or perſuade you to give into intemperances, or ought elſe that may immaſculate the ſoul, weaken and throw you off your guard. For

* It was preached on a morning immediately before the adminiſtering of the holy ſacrament.

† Job. i. 16.

remember,

remember, that it is for ſuch a moment that your guileful Enemy, or his Agents are lying in wait: they may take you by ſurprize, and before you have time to recollect, hurry you ſo far, into the commiſſion of ſuch things, that you may be almoſt afraid to look back and contemplate your own criminal lives and actions: and then you will be reduc'd to that pitiful ſhift—having nothing elſe to plead, but the prevalency and faſhionableneſs of the vice—that you are as good as your neighbours—that your doings are in conſonance with theirs—that with the Devil's Agents you are at agreement—as if the Devil could releaſe you from the puniſhment due unto your offences, or that the frequency of their commiſſion could make them leſs criminal!—'Tis God—it is God only, that can forgive ſins—it is God alone, who gives peace in this life, and happineſs, eternal happineſs in that which is to come; and he gives it only to them who call upon him in faithfulneſs, worſhip him in holineſs, and wiſh and pray, and ſtrive to enter by the ſtrait gate into his heavenly kingdom. Oh ſtrive then, my Friends, ſtrive all—Be temperate in living—circumſpect with your companions—prudent in your pleaſures, and zealous in good works. Preſume not too far on your own ſtrength; but, as did Daniel, pray frequently and fervently, that God would give you light to ſee the ſnares, and grace to ſhun the deceitful ways of ſatanic men, and to baffle the attempts of your invidious enemy. Watch, ſays St. Paul—truſt in the

Lord

Lord Jeſus—ſtand faſt in the faith—quit you like men—be ſtrong, and then doubt not, but by the aid of the heaven-deſcended ſpirit, you ſhall trample on all the powers of darkneſs—paſs through life with glory, and at laſt be nobly raiſed from the Grave, and carried with the immaculate Lamb, triumphant in the clouds, to that only eſtate of pure and undeminiſhed light and life; there to abide, for ever bleſſing and bleſt; ever chanting hymns of praiſe, with angels and arch-angels and all the hoſts of Heaven, ſinging eternal hallelujah's to him, who is over all, God, bleſſed for ever. Amen and Amen.

Such is the work ſo loudly ſpoken againſt, and for which the author has been ſo unmercifully reprobated. But wherefore—with what reaſon, with what equity! —even ye moſt malevolent and maligning Critics, ſay. Are the premiſes unſound—deductions overſtrained—or concluſions falſe? Has he wreſted the ſcriptures from their plain and primitive meaning; or ſpoke of evils, which have no real exiſtence? He appeals to the obſervation and underſtanding of every intelligent individual, he applies to thoſe dignitaries, whoſe ſtations ſanctify their ſayings, and give their ſayings weight; he calls upon the congregated body

of the Church at large, either to correct his errors, or to maintain his cauſe and vindicate his wrongs. If he is an offender, and has committed any thing worthy of perſecution, or of Death, ſubmiſſive he bends to the ſtroke, and refuſeth not to die.

FINIS.

ERRATUM.

In the note p. 9, inſtead of "Plant, &c." read a ſpecies of ruſh, that grows ſpontaneouſly on the banks of the river Nile, of the pellicles of which the Egyptian paper is ſaid to have been made.

10 JY60